DOCUMENT RESUME

ED 387 541 UD 030 597

AUTHOR Eichenlaub, John L., Jr.
TITLE In Search of a Multicultural School: A Study of Cuyahoga County Suburban School Districts.
PUB DATE Nov 92
NOTE 27p.; Paper presented at the Annual Midwest Conference of the Comparative and International Education Society (Cleveland, OH, November 13-14, 1992).
PUB TYPE Reports - Evaluative/Feasibility (142) -- Speeches/Conference Papers (150)

EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS Cultural Awareness; Cultural Differences; *Cultural Pluralism; *Educational Policy; Educational Practices; Elementary Secondary Education; *Equal Education; Instructional Materials; *Minority Groups; *Multicultural Education; Parent Participation; Racial Composition; School Districts; *Suburban Schools
IDENTIFIERS *Ohio (Cuyahoga County); School Culture

ABSTRACT

Whether the suburban schools districts surrounding Cleveland (Ohio) can be characterized as multicultural in terms of their policies, and, by implication, their practices, was studied through analysis of school district annual reports from 14 districts. The percentage of minority students ranged from 1.9 percent in the Cuyahoga Heights district to 51.5 percent in Shaker Heights. Each district's report was examined for the existence of a defined multicultural policy; a policy for parent involvement; an instructional policy reflecting cultural sensitivity and equity in selection of textbooks, instructional materials, and instructional practices; and the degree to which school culture reflected the student body culture as measured by the comparison of student body composition and staff racial composition. None of the districts scored well on all the criteria, and only two scored well on more than one criterion. No school district among those studied could be said to have more than half embraced the ideals of multicultural education, cultural diversity, or pluralism. A list of 28 data sources is included. Appendix A presents the geographic distribution of the districts in table form. Appendix B contains a table of the evaluation schedule and a table of student and staff minority distributions. Appendix C lists 10 characteristics of the multicultural school. (SLD)

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# In Search of a Multicultural School:

## A Study of Cuyahoga County Suburban School Districts

Presented at: Comparative and International Education Society, Midwest Conference, November 13-14, 1992, Cleveland, OH

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Introduction..... 2

Related Literature..... 3

Key Terms..... 6

Methodology..... 11

Subjects..... 11

Instruments..... 12

Procedures..... 12

Assumptions..... 13

Analysis..... 14

Recommendations..... 17

Data Resources..... 19

Appendix A..... 21

Table A..... 21

Appendix B..... 22

Table B..... 23

Appendix C..... 24

Endnotes..... 25

ACKNOWLEGEMENTS

*The authors would like to extend our appreciation to Dr. Vilma Seeberg, Kent State University, and Dr. Beth Blue-Swadener, Kent State University, for their support, encouragement, and critiques of this project.*

## Introduction

The purpose to this study was to determine whether the suburban school districts surrounding the city of Cleveland, Ohio, could be characterized as multicultural in terms of their policies and, by implication, their practices. A growing concern in the field of education is the issue of cultural diversity in the classroom. The students in the classroom represent a wide range of personal cultural backgrounds. Underlying our concern is the belief the culture shapes not only what we believe, but how we perceive. From that perspective the structure and practice in the classroom needs to be sensitive and responsive to the varying needs of the students based on their cultural backgrounds. To achieve this responsive posture the adoption of multicultural curriculum policies is necessary and appropriate. Policy is set, in the area studied, by local Boards of Education under the leadership of the State Department of Education. The State Department of Education generally provides information and leadership in guiding the local Boards with compliance to state and federal law, but does not specify policy objectives in the areas of educational philosophy, curriculum philosophy, instructional philosophy, structure and classroom practice.

Educational philosophy, structure and practice expressed and used in the classroom are substantially affected by the policies adopted by the local Board of Education. Board policy establishes

the language of the parameters and orientation adopted by the individual school and the classroom teacher; practice, however, may differ substantially. Through review and analysis of published policies of Boards of Education it is possible to define whether or not a district can be classified as multicultural, and by inference, whether the individual school and classroom are multicultural.

## Related Literature

Where do we look for the leadership to transform our schools? Will it come from the community, teachers, students, administration, boards of education, state government, or the federal government? Perhaps the best answer is from them all, in varying degrees at various times. This is not an attempt to beg the question, but rather an overview based on several readings.

Michael G. Fullan (1) describes eight variables that most enhance change process in the local school district, central to them is an "active and strong leadership on both the school and district levels."

Milbrey W. McLaughlin (2) makes the point that even when there is opposition on individual and institutional levels change can come about through policy revision by entities on the policy making levels, such as school boards, such change must take local conditions and variables into account. Nevertheless change can be initiated on the policy level. "Title I mandated local evaluation

of compensatory projects supported through the program: additionally, it required parental involvement...Both mandates were initially greeted with objection by local educators. Once the regulatory thumb of the federal mandate and oversight were released, parental involvement essentially came to and end in all but a few districts that had reason to value it."

"[However] local evaluation continued even after locals no longer had to evaluate their efforts...most districts that continued a strong evaluation effort did so because they found it useful. Originally resisted as an intrusion on local autonomy and a waste of time and money, evaluation...gradually became viewed as important."

"The observation that belief can follow practice is important...The Change Agent study's conclusion...that policy attempting to change people or practice in ways they were not motivated to change were apt to be futile...was overstated.

H.S. Bhola (3) asserts that in terms of the contexts of multicultural education, "It is clear that multicultural education has to be more than instruction or communication. An adequate model must also encompass policy concerns...Such a model will...make connections between policy formulation and pedagogical choices."

James Banks (4) developed ten characteristics of the Multicultural School (Appendix C) of which he included, "The Board of Education has a policy on multicultural education that it

effectively communicated to the professional and support staff." And, "The formalized curriculum reflects the experiences, cultures, and perspectives of a range of cultural and ethnic groups." And, "The school has an effective plan for the active involvement of parents in the school." And lastly, "The school culture and hidden curriculum (as evidenced by the racial composition of the staff, bulletin boards, disciplinary practices) reflect cultural and ethnic diversity."

Public schooling is an institution of the larger political and cultural organization of the population. Its intent is to prepare students to become participants in the economic and political operation of the society by providing the students with appropriate skills and knowledge. Yet acquisition of skills and knowledge is strongly influenced by the cultural background the students have internalized prior to entering the institution. It affects the student's perceptions, for example the medium of instruction (the teacher) or through issues such as field independence-dependence (5), and what is important to learn, how one goes about learning, in what context knowledge is most accessibie and what instructional practices will be most effective in learning.

Leadership in developing multicultural curriculum and instructional practices is most effective when they are embraced and supported by the district leadership as well as by the teachers and principals in the schools. Support for successful programs must

be firmly rooted in the policy of the effected institution. Whether or not a particular school district has engaged and is actively developing a multicultural perspective to education can be measured by reviewing the published policy of the school district's board of education. Review of these policies can provide insight into the degree and orientation of incorporation of multiculturalism into classroom practice.

## Key Terms

### What is Culture?

When discussing multicultural education as a perspective it is important to define certain terms; the most basic is the term culture. A definition commonly quoted was proposed by an early English anthropologist, Edward B. Tylor, in 1871, in his book *Primitive Culture*. He defined culture as, "that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society". An alternate definition was proposed by Ralph Linton, a noted American anthropologist who taught at the University of Chicago, Columbia University and Yale. Linton included a stress on interactivity, "A culture is the configuration of learned behavior and results of behavior whose component elements are shared and transmitted by the members of a particular society". (6) The core of both definitions is the central assumption the culture is acquired. Children are

born culture-free and culture is acquired through interaction with other members and the institutions of the society.

In addition to defining culture it is important to realize that culture is a constantly changing system. It changes as the needs of the society that generates it changes. Also, it is interactive. It is not always useful or possible to pull out one aspect of culture, say art or kinship, and view it in isolation to the rest of the culture. Further, cultural elements are not points, rather they represent ranges of values. The range of acceptable values, judgments or behaviors with regard to a particular issue vary from culture to culture. There is a sort of "Heisenberg Principle of Uncertainty" with regards to culture. Heisenberg was a German physicist who showed it is not possible to know both the position (static quality) of a body AND it's momentum (active quality) at the same time. In studying culture it is not possible to know what is acceptable at a point in time AND how the culture is changing at the same time.

As this pertains to education, two issues come to the forefront. One, we can come to "know" or be sensitive to the range of values possible that apply to various aspects of the educational experience. There will never be a point where you can know how an individual applies or incorporates their own culture. But we can come to be acquainted with the range of possible acceptable

behaviors that one person may use or with the range of possible ways of "doing" or "knowing" that one person may employ.

Two, cultures change. What is true now for a particular cultural group may not be true some time later, nor may it, necessarily, have been true at some time in the past. Culture is acquired through interaction. When cultures interact all are affected. (7) It might be language or art or a belief in the forces of the supernatural or whether there is a supernatural. Culture, in the context we are using it, is a human construction that reflects changing human needs and demands.

In a recent article (March 4, 1992) in *The Chronicle of Higher Education* Richard Perry of chair of St. Lawrence University Anthropology department wrote, "The very issues that engage the new multiculturists - the concept of culture, cultural relativism, the interpretation of other systems of thought, and so on - have been central to anthropology throughout this century.....But many of us [anthropologists] are appalled at the reappearance of 19th-century concepts that were superseded - or should have been - generations ago (8)....A perception seems to exist that empathetic grasp is attainable through short, vivid descriptions and insightful anecdotes depicting slices of life.

"They [new multiculturists] commonly confuse cultural relativism with moral relativism....Cultural relativism does not, however, mean that all human behavior merits approval. It only

means that to understand what people do, it is more useful to ask why they do it than to decide whether or not they should."

"We should approach the study of cultural diversity as seriously as we would approach other fields of study, many of which are far less complex and far less important."

## What is Multiculturalism?

In searching the current material on multiculturalism or multicultural education one is struck by the large bodies of literature published concerning Canadians, Australians, and the British, and the relative dearth of material published that concerns the American school system.

As an example, Australia's "problem" was with its non-English speaking immigrants from Italy, Lithuania, peoples from New Zealand, and the Aboriginal peoples of Australia. In 1982, Dr. Jerzy Zubrzycki, then a member of Australia's Department of Immigration and Ethnic Affairs, described multiculturalism. He said, "[It] is not a survey of current social arrangements but a model to be worked towards - a vision of the future." (Australian Department of Immigration and Ethnic Affairs, 1982, p. 2)

Three ideological principles of multiculturalism that Brian Bullivant, an education professor at Monash University discussed were social cohesion, cultural identity, and equality of opportunity.(9) These basic structures were strengthened by the official government policy statement of the Australian government

as it concerned education. Published by the Australian Council on Population and Ethnic Affairs (ACPEA), the fourth principle was the "equal responsibility for, commitment to, and participation in society."

Multiculturalism is an ideology of pluralism that favors equal sharing of the fruits of opportunity among members of different cultures. It is a model of recognizing the contributions and sacrifices of all immigrants, voluntary and involuntary, and native peoples throughout history. It is not a formula, but is a social and political movement that must always change in order to be effective.

Several definitions for multicultural education have emerged. Indiana University professor, H.S. Bhola, defines it as "an encounter between two people of different cultures having different historical identities. [It] assumes an educational philosophy of social reconstructionism - that education should directly influence society." (3) It is not an answer to the problem of lack of communication among the players in the educational arena, but a curriculum and a course of action to change the message that various groups are receiving from the schools. James A. Banks wrote in a 1991 article, "Only a curriculum that reflects the collective experiences and interests of a wide range of groups is truly in the national interest and consistent with the public good." (10)

James Banks and Cherry A. McGee Banks describe multicultural education as having at least three major attributes or agendas, 1) an idea that all students - regardless of gender, social class, ethnicity, race or cultural characteristics - have an equal opportunity to learn in school, 2) a reform movement that is trying to change the schools to provide the equal opportunity for learning, and 3) a process whose goal will never be fully realized for multicultural education is an ideal to strive toward. (11)

## Methodology

### Subjects

The subjects included in this study were suburban school districts in Cuyahoga County, Ohio, surrounding, but not including the Cleveland City School District. A list of thirty districts was prepared. Fourteen districts selected for investigation which represent four geographic locations of the suburbs of the city of Cleveland, Ohio; 1) far westside suburbs, 2) near westside suburbs, 3) far eastside suburbs and 4) near eastside suburbs (Appendix A). The district size varied from 1,616 students enrolled in the Cuyahoga Heights School District to 8,063 students enrolled in the Lakewood School District (Table A). The Minority percentage of students ranged from 1.9% in Cuyahoga Heights to 51.5% in Shaker Heights (Table B).

**Instruments**

Data collected from each district was taken from the published Annual Reports of the districts. Analysis of the level of multiculturaal a district could be characterized as was based on a checklist of four objective factors (Appendix D) derived from "Ten Characteristics of the Multicultural School" by James A. Banks (Appendix B). The criteria selected were the existence of 1) a multicultural policy in the Board of Educations *Policy Handbook* expressed in Philosophy of Education, Instructional Philosophy, or Curriculum Philosophy headings, 2) a policy for the involvement of parents and/or families in the instructional plan beyond parent-teacher conferences and district-parent communication with parents/families, 3) an instructional policy that reflects cultural sensitivity and equity in the selection of textbooks, instructional materials and instructional practices, and testing and assessment policy, and 4) the degree to which school culture reflects the student body culture as measured by the comparison of the student body racial composition and staff racial composition.

**Procedure**

Each of the fourteen districts Board of Education offices was visited and the *Policy Handbook*, kept by the Superintendent, reviewed. *Policy Handbook* is commonly divided in several sections, i.e. Administration, Business, Staff, Instruction and Community/Parent Relations. Attention was paid to policy

pertaining to instruction with regard to philosophy of education, curriculum policy, instructional policy and assessment policy. In addition, sections pertinent to community/parent relations were reviewed to assess the district's policy orientation toward parent involvement and relations. Policy was typically formulated using School Volunteers and Community Resources as catchphrases.

Each school was then rated on a scale of 0 - 2 on the checklist for the presence or absence of policies and racial composition as described previously.

A score of 0 = complete lack of the mention or recognition of cultural diversity, no policy.

A score of 1 = recognition of cultural variability, policy language vague.

A score of 2 = recognition of cultural variability, explicit policy language .

**Assumptions**

It is assumed that the presence or absence of policies are indicative of the overall educational philosophy orientation. Further it is assumed that policy as expressed and published by a Board of Education establishes the upper limit of practice by individual school personnel. This approach is grounded in "The Rand Change Agent Study Revisited: Macro Perspectives and Micro Realities" by McLaughlin and in "Change Processes in Secondary Schools" by Fullan, in which the need for strong, active leadership

on the part of policy making entities was discussed. Analysis is limited to an examination at the district level and any inferences to units of analysis below that level must be treated with great caution. However, it is also believed that whether or not a district has embraced a Multicultural perspective can be validly assessed by examining published policy.

**Analysis**

None of the school districts scored well on all the criteria, and only two scored on more than one criteria. (see Appendix B) There was a discernible range, from districts that exhibited no recognition of culture to districts with active research and study programs. The extremes of the results are the easiest to understand. Either a school district has not engaged the issue of cultural diversity in its policy or it is attempting to set policy and execute programs that are directly related to it.

The strongest cultural diversity statement was made by South Euclid-Lyndhurst it is, "*We believe that the enrichment provided by our diverse backgrounds -- racial, ethnic, religious, social, economic, and political -- should be emphasized through programs which foster positive human relations and appreciation of our multi-cultural environment.*" In spite of its apparent strength attention must be draw to the section "...should be emphasized...". The use of a conditional verbiage weakens the statement and possibly the commitment. Other policies statements by the same

board are stated in direct, active verbiage, in particular those which deal with concrete, quantitative outcomes. It is noted that South Euclid-Lyndhurst is the only school district to use the word multicultural and the only one to place its statement in its philosophy of education.

The second school district that indicated a commitment to the idea of cultural diversity was Solon. Though there was nothing direct in their policy statements, they have included in their "Five Year Strategic Plan" a specific goal: Cultural Diversity, "We will develop and implement plans to meet the emerging social and cultural needs of our students." What shape the program will take remains to be seen. What is hopeful is that they have engaged the issue in direct language. Follow-up will determine in what orientation and to what depth it is pursued.

Lakewood City School District has mandated all students take a class titled "Global Cultures and History". The course falls under the social studies curriculum, as such the issue of cultural diversity has been divorced from the overall curriculum and philosophy of the district. While the goals expressed in the curriculum guide are laudable their separation from the general curriculum may indicate a continuation of the past policies of accommodation and appeasement that emerged in the 1960's and 70's.

Five school districts are "in the middle". They are Bedford, Brecksville-Broadview Heights, Cuyahoga Heights, Euclid and Orange

school districts. Their mention of culture was in the instructional or curriculum policy sections. Again the statement is couched in the conditional verbiage. It states that the curriculum "should present in context the accomplishments and contributions of all races and cultures, including the intercultural nature of our cities, our country and our world." But what does in context mean? There is to little definition of intention in this statement. The uniformity with which it is embraced suggests that it is more of a political statement than a commitment to cultural equity and reconstructionism.

From the perspective of school culture, Banks suggests that the ratio of minority staff to minority students should be reflective of the community at large. Only one school district, Cuyahoga Heights, had a ratio of 1:1 or better. (**Table B**)

The most intransigent area of change is testing and assessment. Here the schools are caught in a quandary. On one hand are the politicians and parents calling for accountability measured by performance on standardized tests, and on the other hand is the multicultural movement which advocates more qualitative and culturally appropriate measures. On this parameter all the schools studied have maintained the status quo of quantitative, standardized testing as the benchmark. Nowhere in the Policy Handbook reviewed were there discussions or explorations of alternative testing and assessment procedures for the general

school population. There was some alternatives available for home-schooled children and returning adults, but again these seem to be of the accommodation school of thought.

Though it is sad to say so, there was no school district among those studied that can be said to have more than half embraced the ideals of multicultural education, cultural diversity, or pluralism. At this time it would be fair to say that leadership towards multicultural education is not coming from the boards of education in Cuyahoga County suburban schools.

**Recommendations**

This study was limited to reviewing only published documents. Six of Banks characteristics are subjective, dealing primarily with the attitudes of school personnel. Future studies are needed to assess these affective conditions. It is possible that while not rating well on the objective criteria, some of these schools may do very well in the subjective criteria.

Assessing whether or not a school system is classifiable as multicultural should not be limited to how well or poorly as system has accomodated or integrated the cultures of minorities into the curriculum. Consideration should be given to whether a multicultural atmosphere will benefit those already enjoying privileged status. Students who fit the underlying paradigm of the Western European heritage are also limited in their development through a deprivation of meaningful, accurate information regarding

other cultural traditions. Multicultural education will not be a fact until it is a curricular commitment in traditionally privileged settings as well as in systems that have substantial minority representation. Multicultural education is not an accomodation for the dispossessed only. It is a commitment to enlarging the perspectives of all students, without regard to the specific location of their school. It is a step beyond parochial exclusionary representation of the nature and composition of society and the world at large.

Democratic ideals go beyond the simplistic notion of majority rule. Democratic ideals must include the protection of the minority from the tryanny of the majority. It is important to remember that both the jailer and the jailed are confined. Though the terms of their confinement may differ in magnitude the confinement is no less real in its damaging effects on both classes. Multicultural education is an empowerment of both the privileged and the oppressed. Freedom for both will come from a curriculum that is committed to removing the "blinders" of the privileged and overcoming oppression of the excluded at the same time.

The scope of the initial study was constrained by time and funding and so it is superficial in its findings. It is a pilot that suggest further investigation of the subject is warranted and could be of considerable interest and use to future and present policymakers.

Data Resources:

Bedford City School District, 1990-91 School Year Annual Report

Bedford City School District, Policy Handbook

Berea City School District, 1990-91 School Year Annual Report

Berea City School District, Policy Handbook

Brecksville-Broadview Heights City School District, 1990-91 School Year Annual Report

Cuyahoga Heights Local Schools, 1990-91 School Year Annual Report

Cuyahoga Heights Local Schools, Policy Handbook

Euclid City School District, 1990-91 School Year Annual Report

Euclid City School District, Policy Handbook

Lakewood City School District, 1990-91 School Year Annual Report

Lakewood City School District, Policy Handbook

Maple Heights City School District, 1990-91 School Year Annual Report

Maple Heights City School District, Policy Handbook

North Olmsted Schools, 1990-91 School Year Annual Report

North Olmsted Schools, Policy Handbook

Olmsted Falls City School District, 1990-91 School Year Annual Report

Olmsted Falls City Schools District, Policy Handbook

Orange City Schools, 1990-91 School Year Annual Report

Orange City Schools, Policy Handbook

Shaker Heights City School District, 1990-91 School Year Annual Report

Shaker Heights City School District, Policy Handbook

South Euclid-Lyndhurst City School District, 1990-91 School Year Annual Report

South Euclid-Lyndhurst City School District, Policy Handbook

Solon City School District, 1990-91 School Year Annual Report

Solon City School District, Five Year Strategic Plan: 1990-1995,

Solon City School District, Policy Handbook

Strongsville City School District, 1990-91 School Year Annual Report

Strongsville City School District, Policy Handbook

## Appendix A

### Suburb Geographic Distribution

| Far Westside Suburbs Districts | Near Westside Suburbs Districts |
|---|---|
| Berea | Lakewood |
| North Olmsted | Strongsville |
| Olmsted Falls | |

| Far Eastside Suburbs Districts | Near Eastside Suburbs Districts |
|---|---|
| Bedford | Cuyahoga Heights |
| Brecksville-Broadview Heights | Euclid |
| Maple Heights | Shaker Heights |
| Orange | South Euclid-Lyndhurst |
| Solon | |

### Table A

District Student Population Size (1990-91)
(Source: Individual district *Annual Reports*)

| | |
|---|---|
| Bedford | 3,883 |
| Berea | 7,845 |
| Brecksville-Broadview Heights | 3,032 |
| Cuyahoga Heights | 1,616 |
| Euclid | 5,521 |
| Lakewood | 8,063 |
| Maple Heights | 3,376 |
| North Olmsted | 5,004 |
| Olmsted Falls | 2,589 |
| Orange | 2,122 |
| Shaker Heights | 4,879 |
| South Euclid-Lyndhurst | 4,192 |
| Solon | 3,477 |
| Strongsville | 5,979 |

Appendix B

MULTICULTURAL SCHOOL
EVALUATION SCHEDULE

| DISTRICT | MULTICULTURAL POLICY [1] | FAMILY INVOLVEMENT POLICY [2] | INSTRUCTION POLICY [3] | SCHOOL CULTURE (racial comp) [4] |
|---|---|---|---|---|
| Bedford | 1 | 0 | 0 | 0 |
| Berea | 0 | 0 | 0 | 0 |
| Brecksville-Broadview Hts. | 1 | 0 | 0 | 0 |
| Cuyahoga Hts. | 1 | 0 | 0 | 1 |
| Euclid | 1 | 0 | 0 | 0 |
| Lakewood | 0 | 1 | 1 | 0 |
| Maple Hts. | 0 | 0 | 0 | 0 |
| North Olmsted | 0 | 0 | 0 | 0 |
| Olmsted Falls | 0 | 0 | 0 | 0 |
| Orange | 1 | 0 | 0 | 0 |
| Shaker Hts. | 1 | 0 | 0 | 0 |
| S. Euclid-Lyndhurst | 2 | 0 | 0 | 0 |
| Solon | 1* | 0 | 0 | 0 |
| Strongsville | 0 | 0 | 0 | 0 |

(* - no explicit policy statement, however Cultural Diversity is directly address in the current 5 year Strategic Plan)

Table B

Student and Staff Percentage Minority* Distributions
(Source: Individual district *Annual Reports*)

| | Students | Certified Staff | Ratio |
|---|---|---|---|
| Bedford | 44.4 | 4.6 | 9.7:1 |
| Berea | 7.3 | 1.0 | 7.3:1 |
| Brecksville-Broadview Heights | 5.0 | na | na |
| Cuyahoga Heights | 1.9 | 4.0 | .5:1 |
| Euclid | 33.0 | na | na |
| Lakewood | 4.4 | .5 | 8.8:1 |
| Maple Heights | 33.0 | 3.3 | 10:1 |
| North Olmsted | na | na | na |
| Olmsted Falls | 2.4 | <.01 | 300:1 |
| Orange | 15.1 | 3.1 | 4.8:1 |
| Shaker Heights | 51.5 | 19.0 | 2.7:1 |
| South Euclid-Lyndhurst | 12.7 | na | na |
| Solon | 7.6 | <.01 | 950:1 |
| Strongsville | 4.2 | .83 | 5.1:1 |

(* Minority is defined as Non-Caucasian)
(na - not available)

Appendix C

Ten Characteristics of the Multicultural School (J. Banks)

The teachers and administrators have high expectations and positive attitudes towards students of color.

**The formalized curriculum reflects the experiences, cultures, and perspectives of a range of cultural and ethnic groups. (3)**

The teaching styles used by the teachers match the learning styles of the students.

The school (teachers, administrators, etc.) shows respect for the students' first language and dialects.

The instrumental materials used in the school show events, situations, and concepts from the perspectives of a range of cultural, ethnic, and racial groups.

**The assessment and testing procedures used in the school are culturally sensitive and result in students of color being represented proportionately in classes for the gifted and talented. (3)**

**The school culture and hidden curriculum (as evidenced by the racial composition of the staff, bulletin boards, disciplinary practices) reflect cultural and ethnic diversity. (4)**

The school counselors have high expectations for students of color and help these students to set career goals.

**The school has an effective plan for the active involvement of parents in the school. (2)**

**The Board of Education has a policy on multicultural education that .t effectively communicated to the professional and support staff. (1)**

[*Highlighted characteristics were the basis for the criteria*]

## Endnotes

(1) Fullan, Michael G., (1990) "Change Processes in Secondary Schools" in *The Contexts of Teaching in Secondary Schools*. McLaughlin, Talbert & Bascia (eds). Teachers College Press.

(2) McLaughlin, Milbrey W., (1990) "The Rand Change Agent Study Revisited: Macro Perspectives and Micro Realities" in *Educational Researcher*, Vol. 19, No. 9, pp. 11-16.

(3) Bhola, H.S., (1988) "Mediating Between Policy and Pedagogy: A Model of Multicultural Education" in *Educational Horizons*, Vol. 66, pp. 104-106.

(4) Banks, James A., "Ten Characteristics of the Multicultural School".

(5) Bennett, Christine I., (1990) *Comprehensive Multicultural Education*. Allyn and Bacon, Boston, pp. 142-148.

(6) Linton, Ralph, (1945) *The Study of Man*. Appleton-Century-Croft, New York, p. 32.

(7) Barnouw, Victor, (1987) *Ethnology: An Introduction to Anthropology*. Dorsey Press, Chicago, Vol. 2, 5th ed., 1987, pp. 27-28.

"There were two main schools, one British, th other German and Austrian. The leading spokesmen of the British school were G. Elliot Smith, William J. Perry, and W.H.R. Rivers....The German and Austrian Kulturkreis (culture circle) school was represented by Fritz Graebner and Father Wilhelm Schmidt, among others."

(8) Central among these concerns is the confusion of race and culture. These are and must be treated as separate issues. The separation of these two issues was a major contribution of anthropologists Franz Boas, Bronsilaw Malinowski, Margaret Mead, Ruth Bennedict and others.

(9) Banks, J. & Lynch, J. eds., (1986) **Multicultural Education in Western Societies**, Praeger, Westport, CN, 1986, Chapter 5.

(10) Bank, J., (1991) "Multicultural Literacy and Curriculum Reform" in *Educational Horizons*, Vol. 69, pp. 135-140.

(11) Banks, J. & McGee Banks, C.A., (1989) *Multicultural Education: Issues and Perspectives*, Allyn and Bacon, Needham Heights, MA.